

salvation upon men it would at once cease to be grace or favor, because that which we *must* accept unwillingly is no favor to us at all.

The question may arise, where then is the victory of Christ if the masses of this dispensation will be lost. There is no victory foreshadowed for this dispensation. God will have complete victory thru Christ in his own time but that time is not the present. This is the day of the calling out of the Bride of the Lamb and the choosing of his royal priesthood, to reign and to rule with him in his victorious reign. Those that become the saints of God thru this dispensation will be the rulers with him in the next. Enoch, away back in the antediluvian age already saw this fact. Jude quotes him as saying, "Behold the Lord cometh with ten thousands of his saints."

To execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude 14, 15.

It is remarkable how the vision of men is darkened with close proximity. Moses and David and the prophets could see Christ in his humiliation and victory afar off, but the Pharisees failed to recognize him when he came face to face with them, and just so now in our own times. Daniel, away back in his day saw the great calamity that is to come upon the world at the end of this dispensation, and Enoch saw away beyond into the time of the reign of Christ, and the judgments of God, but the masses of these latter days, who are up almost to the fulfillment of Daniel's prophecies and the foreshadowings of the later visions of John on Patmos fail to see the impending doom, and instead of seeing its coming are actually reveling in the fond anticipation of a victory for Christ thru a proud, selfish, corrupt church. To such the prophecies of Daniel, and of Zechariah the eleventh chapter of Romans and the book of Revelation can have no significance.

To me it is tiresome to hear men doting on the prospective triumphs of human culture and ethics and genius and enterprise. These may all be made conducive and subservient to the accomplishment of God's purposes, but they rarely are. As a rule the more development men have in themselves the less they feel the need of God.

The world can only be brought to the feet of Jesus by the power of the Holy Ghost operating thru the hearts and lives of *self-surrendered, consecrated, holy* men of God. These are so few and far between that the forces of satan are overwhelming them, and by and by when the fulness of the Gentiles is come in (Rom. 11:25) satan disguised and personified in some human being will assert himself as the Christ of God (the anti-Christ). At such a time the trumpet will sound, the dead in Christ will arise and the remaining living saints will be caught up together with them in the clouds to meet the Lord in the air. I Thess. 4:16, 17.

The time of the rapture of the saints is also the time of the tribulation upon the earth but those days shall be shortened that a remnant may be saved. The Lord will then come with his glorified bride and bring the world into subjection to himself, not by means of grace but by the majesty his power as prophesied by Daniel and Zechariah and re-affirmed in the last chapter of Revelation. Oh, how different is the end as portrayed in scripture from the end that is portrayed by popular teachers and writers of our day. Is it possible that the Holy Ghost who moved the prophets to write as they did, who moved the apostles to write as they did was mistaken? Is it possible that Jesus the Son of God did not know what he was talking about when among men? Is it possible that Jesus after he had been at the right hand of God the Father, glorified in heaven for over fifty years and then gave his last message to the world concerning the things that are, that have been, and that are to come that he did not know what he was talking about? According to present-day theorists these heavenly intelligencers made a mistake in not waiting until now to get their inspirations from men to write the prophecies concerning the consummation of the purposes of God. Setting aside all irony where is there a single prophecy foretelling a great ingathering in the latter days, foretelling a great reformation before the Lord comes. If there are such I am sincerely anxious to know them so that I may listen to and read the theories that are passed off now with more charity of heart and mind. I do not like to listen to teaching which I believe to be directly opposite to the teaching of the word of God.

THE CHURCH AND THE TEMPERANCE CAUSE

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"And they shall teach my people the *difference* between the holy and the profane, and cause them to discern between the unclean and the clean." Ezek. 44:23. This is the duty of God's ministers today just as truly as it was the duty of the priests in the days of Ezekiel.

Christ Jesus died on the cross to save sinners, and he established his church for the purpose of maintaining and promoting the doctrines and principles that he had lived, suffered and died to proclaim.

As temperance is one of the cardinal virtues or principles of the Christian life, even so is intemperance one of the greatest vices opposed to the Christian life. But what is temperance? Webster defines it as habitual moderation in regard to the indulgence of the natural appetites and passions; restrained or moderate indulgence. For example, temperance in eating and drinking, temperance in the indulgence of joy or mirth, etc. But Frances Willard tells us that in our day it has come to mean more than this. She tells us that the word temperance has come to mean the moderate use of all things good and the total abstinence of all things questionable or harmful, and as this knowledge

grew, it came to mean the total prohibition of the liquor traffic, the opium trade and other narcotics, the gambling dens, the haunt of infamy.

Here we have the meaning of temperance in its present broad sense. That Paul understood the necessity of temperance in the Christian life we are sure, for we read that when he was brought before Felix, Acts 24:25, as he reasoned of righteousness, temperance and judgment to come, Felix trembled and all thru his epistles he exhorts us to temperance. In I Cor. 9:25 we read, "And every man that striveth is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." Again in Gal. 5:22, 23, "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Peter also tells us that temperance is necessary to spiritual growth. II Pet. 1:57. Indeed the gospel is filled with the doctrine of temperance, and if we would keep the church as Christ desired, see Eph. 5:27, "A glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish." We as the members of that church must use every effort in our power to maintain (that is), to keep, to preserve the doctrine of temperance. I fear we are too apt to look at the church as a whole. We think of the church as a something that ought to do great things, forgetting that it is the individual members who compose the church. "For we being many are one body in Christ and every one members of one another." Rom. 12:5. It, therefore, becomes the duty of every member to live a pure, holy, righteous, temperate life himself, and to help, encourage, strengthen, educate every one they come in contact with to do the same. In fact we should each one be so filled with the Holy Spirit that our light will shine on all around us, and only by this individual work can we keep the church pure. The church, as a whole, has too long neglected the personal instruction of her members along this line, and out of this same neglect grew the great crusade of 1873. That of organized motherlove to take the place as far as possible of the duty so long neglected by the church. And I verily believe that in the present state of affairs there is no better way for the church to retrieve much that has been lost than by thorough cooperation with the aims and methods of the W. C. T. U. I say this from experience. God has wonderfully blessed the prayers and labors of the White Ribbon army, and it is now so thoroughly organized on all lines relating to the purity and temperance of the home and the church that it seems as if the church should accept and foster it, as a very part of itself. For we must educate, we *must* educate the children, the young people and above all the parents. For it undoubtedly is true that Christian parents (or those who firmly believe themselves to be Christians) are more to blame for the curse of strong drink and other *intemperance* than we